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THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 12. AUGUST, 1898. No. 1

LIGHT AHEAD. FACTS AND FIGURES.

THE organization of our first foreign synod, "The Synod of the Nile," comprissing the presbyteries of Asyut, Cairo, Middle Egypt and Thebes, calls the land of Joseph and Moses very pleasantly and forcefully to mind. It is grand to think of the steadfast progress of the gospel in that old land of which it was said, "Out of Egypt have I called my son," and now in these latter days in it is heard the voice of them "That publish peace, that say unto Zion 'Thy God reigneth." The foregoing picture of a colonnade at Thebes, for which city one of our Egyptian presbyteries is named, shows the stable grandeur of ancient Egyptian architecture, and when "the earth and the works that are therein shall be burned up," may "The synod of the Nile" have its "witness in heaven and its record on high." From Ebers' Egypt we quote an interesting fragment about the old landmark:

"The city of Thebes was known in the Bible as the city of Amon, and Homer called it "the city of a hundred gates." Even now grand ruins of temples and numerous magnificently-decorated tombs testify to its ancient splendor; but of the dwellings of its citizens, and the castles of its princes, no vestige remains, and when we ask an inhabitant where Thebes, is he has no answer ready, for he only knows of Abdel-Kurnah, Medinet-Haboo, Karnak, Luxor, and the other fellaheen names of the villages that have grown up near or among the larger groups of ruins. * * * Under Islam Thebes has lost its position as a city. The shepherds feed their flocks where palaces once stood, and the inhabitants of the villages that have sprung up amongst its ruins have so little respect for the remains of antiquity that they burn the finest fragments in their lime-kilns, cut up statues, pillars and columns into mill-stones and build their huts with the finely-hewn blocks. But in spite of this vast process of destruction which has been carried on for centuries, there is not in the world a ruined site that can compare with Thebes in grandeur."

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The prayers that are being offered by Christendom for our antagonist Spain are universal and earnest. The sweet spirit of the Sermon on the Mount prevails. The indications are plain that "the kingdoms of this world are becoming the kingdom of our Lord and Saviour Jesus Christ.

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MISSIONARY OUTLOOK OF THE WAR.

The present war is part, no doubt, of God's providential plan so rapidly maturing in these last days to prepare the world for the coming of the Lord Jesus, and especially to open it for the last message of the gospel. Among the closed doors of the world the Spanish islands of the West Indies and the Philippine Islands of the East are among the most important. Under Spanish domination the entrance of the gospel is almost precluded. The priesthood acquires the controlling influence in all the colonial possessions, which effectually closes the door for any Protestant voice. The issue of the

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present war will, inevitably, be the expulsion of Spain from the West India Islands and the establishment of a free government in these islands. This will open up a population of nearly two million to the gospel, and we hope that within the next six months or a year the Lord will prepare a band of at least a score to go forth and occupy the open doors of Cuba and Porto Rico. Still more important is the great field covering the Philippine and Caroline Islands. The attitude of Spain toward Protestant missions in the Caroline Islands has been sufficiently indicated by the destruction by the Spanish authorities of the American mission on the Island of Ponape. The Carolines lie several hundred miles to the east of the Philippines, and are a comparatively smaller group compared with this greater archipelago. The Philippine Islands stretch along a tract of the Pacific Ocean as long as from the north of England to the south of Italy. This will give a vivid conception of their immense extent. There are a thousand islands altogether. They lie in the most delightful region of the globe. The climate is as perfect as anything in the tropics can be. The islands are mostly mountainous, reaching in many cases over eight thousand feet. Their natural wealth is boundless. Their commerce has been sufficient to build up the city of Manila with a population of three hundred thousand. The population of the islands is about six millions. There is not a single Protestant missionary in any one of them.—*Christian and Missionary Alliance.*

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OUR RESPONSIBILITY FOR REFUGEES FROM CUBA.

There is no question in the minds of those who know the situation but that God intends that the cruelty which has driven these people to this Christian land shall be the means through which his kingdom shall be advanced. Many of them recognize the power of Christianity in this country. In a large public room full of Cubans who were lately talking together of the situation, one said, taking up a Spanish bible from the table on which it had been placed by a missionary: "I am sorry to say I do not know much of this book, but I have been here long enough to see that the prosperity of the United States lies in an open Bible." Many are willing, nay eager, to hear and read the word of God. A man who listened one Sabbath lately to a simple exposition of a Sabbath-school lesson went at its close to its leader and said: "Why, we have never heard anything like that before! Will you not give us a bible that we may read it over again?" Said another: "I left the graves of my dear wife and children in Cuba. I lost all my possessions and escaped to this country a ruined and heartbroken man. But through study of the Bible I have learned to know Jesus Christ, and all my sorrows seem as nothing, since they have led me to him."—*The Christian Intelligencer.*

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Probably not a person directly interested in mission work has failed to recognize here an opportunity for the American churches second to none that has ever been offered them; an immense territory hitherto closed, open and ready for occupation; millions of people to whom the very name of Christianity, so far as they have heard it, is synonymous with oppression and fraud, to be now reached with the offer of a pure religion. Never has a Christian nation had such a duty presented to it—a duty, too, involving a most glorious opportunity.

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The missionary societies are about to consider seriously their duty with respect to the occupation of Cuba, Porto Rico and the Philippines as missionary ground. As these important islands pass from under the dominion of Spain, to become American or independent territory, our churches feel that they must become responsible for evangelizing them. Steps are being taken in this direction, and we may expect a full understanding on the basis of true fraternity rather than competition.—*Independent.*

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"The only semi-barbarous nation in the world which excludes missionaries and suppresses religious freedom is Spain. When she came into control of the Caroline Islands she confiscated the property of the

Protestant missions, ruined a work upon which a million dollars had been expended, and banished the missionaries. The Spanish type of paganism will hereafter be restricted to Spain."

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"It is a descendant of William of Nassau who to-day rules Spain in her fierce grapple with a distant revolt—a province which she has desolated with fire and sword, till again, as in the age of our own Elizabeth, it has drawn in the intervention of Anglo-Saxon Protestants. And thus the whirlgig of time brings in his revenges."

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Church conditions among the people of the Philippine Islands are not ideal. By the laws of the islands everybody is Roman Catholic. No other church services of any kind are allowed. There are church buildings in every town, and the churches are the finest buildings as a rule in the town. The Roman Catholic cathedral is the finest edifice in the city of Manila. It is under the care of the Jesuits, as are many of the churches on the islands. It was 12 years in building, and cost $1,000,000. The very finest and hardest woods in the Philippines were used for the finishing, and the structure is of a bluish tint marble. There are exquisite carvings, some of which have recently been made. The education of the young on the island is in the care of the church authorities. There are no endowed schools and no hospitals. The children go to school only one hour per day for two days each week, and study almost nothing save church history and a few proverbs. Writing is not taught, and reading is taught only to the upper classes.

All news published is censored by the Archbishop of Luzon. The only newspaper in the Philippines is printed in Spanish, and everything in it has been approved by the archbishop.

All marriages have to be celebrated by the priests. Some time ago a marriage was performed between British subjects in the British legation, and so much trouble came from it that a battle well-nigh ensued. Cargoes in the harbors may not be unloaded on feast days except by permission from the priests, which permission has to be paid for. As feast days are rather more numerous than those that are not feast days, the fees are given as a regular thing and the church becomes enriched. No music is permitted in the houses of the people after ten o'clock at night unless by special permission from the priest, and this permission has also to be paid for.

The great institution of Manila is the lottery. This is drawn monthly, the prizes ranging from $5 to $80,000. It is managed by the public officials and by the archbishop, and $200,000 each month is collected for the state and the church. It is from this lottery that Spain and the Roman Catholic church in the Philippines derive much of their enormous revenues.

Wages of farm male laborers are about 5 cents per day, and each man is required to pay an annual tax of from $1.50 to $25. Much of this tax goes to the church. The archbishop forbids the sale of farm products, but requires them to be simply exchanged. There is a tax for the benefit of the church on cocoanut trees, on animals when killed for food, on shops, mills, and oil presses, and a particularly high tax on cockfights, which are the national pastime of the people.—*The Voice.*

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EVEN SPAIN NEEDS THEM.

"Even Spain cannot get along without American locomotives. Among the 152 orders received from abroad for locomotives by a single American firm since April 1, six came from Spain. Russia, China and Japan are the largest customers for American locomotives."

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Blessed country where all greatness and goodness have scope for development! The Hon. Oscar S. Straus, a Hebrew, succeeds Dr. Angell as Minister to Turkey. He is a man of great wealth and the widest human sympathies. He learned to read in a Baptist Sabbath-school in Georgia, is a graduate of Columbia College and Law School, author of the "Origin of the Republican Form of Government in the United States," "The

Development of Religious Liberty in the United States," "The Reform of the Diplomatic Service, and a "Life of Roger Williams."—Woman's Home Missions.

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"An Orthodox Jewish Convention, the first of the kind in this country, was held in New York recently. It discussed the Sabbath Zionism, Union, and adopted a declaration of principles."

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"The evangelical work in progress among the men of the army is timely. We bid the Christian Commission Godspeed. May they carry the Gospel of Christ into these isles of the sea and firmly plant it there. The fields are ready, the volunteers await the call, our church must lengthen her cords and strengthen her stakes, in readiness for the added responsibility God puts upon His people in the United States."

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RELIGIOUS MEETINGS IN THE ARMY.

The correspondents of the 'Associated Press speak of the large attendance of soldiers and their deep interset in the religious meetings which are held daily in the large tents, one of which is, or will be, located with each brigade of the army. They speak of the surprise expressed by correspondents of foreign papers and others familar with European army life, at the interest American soldiers evince at these meetings, and contrast the soldiers in camp on Sabbath, with the Cuban citizens of Tampa; the former crowding the tents where religious meetings are held, while the latter spend the day going from one cock-pit to another. Mr. Moody is arranging to send Dr. Wharton of Baltimore, Dr. Schofield of Northfield, and other eminent preachers and evangelists to the different camps, and during the summer large numbers will go to co-operate with the army chaplains, association secretaries, and others, and an active evangelistic work will be done. Mr. Moody considers this the grandest opportunity the country has had in many years to preach the gospel to young men, many of whom are now specially interested in the question of personal salvation. Letters speak of the miles of liquor saloons on the roads leading to army camps, the gambling places, and other open avenues of vice, and it is most cheering to know that the Christian people of the country are awaking to the grand opportunity and the pressing need for the counter-attractions the Army Christian Commission has introduced. Chairman John J. McCook, Hon John W. Foster and General James A. Beaver, members of the Army Christian Commission, had an interview with President McKinley last week, in which they asked permission to send tents, secretaries, etc., with the army to Cuba, Puerto Rico and the Phillippine Islands.—*Interior.*

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"The country of Europe that of all others is the modern representative of the "ancient regime" is now confronted by the most advanced representative of the new civilization. The dying century has forced the issue between the two and the history of progress shows that the result can not be doubtful. Should other nations be drawn into this death grapple of civilizations the issue will be delayed but is none the less certain. The old order is passing and the minarets of Constantinople and the towers of the Escurial are rapidly receding into the background as the new century with its new hopes and inspirations draws nearer day by day."

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WOMEN IN THE WAR.

What women can do for their country in time of war, Helen Long, daughter of Secretary of the Navy John D. Long, and some of her friends are now doing. These young ladies have given up their summer vacations and all the elegant appointments of luxurious homes, to serve as volunteer nurses without pay in the naval hospital in Flushing avenue, Brooklyn. It is no play at service which these young women are doing. They wear the regulation nurse's garb—black dress, white cap and apron, white linen collar and cuffs—and they are held to the same rigid discipline which makes a modern hospital like a military establishment. These young women are doing this at great personal self-sacrifice, out of patriotism and loyalty to their coun-

try. It is a labor of love. The same kind of devotion is what counts most in church work. When the members of the church, animated by love for Christ and love for their fellows, carry on its work, the labor is light, and it is glorious. Its compensations are of the higher sort, but they are more splendid than are ever counted out by any earthly paymaster.—*Independent.*

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"Bishop Hartzell who, while home on a visit from Africa, is trying to interest our Government in behalf of the Republic of Liberia, has laid the matter before the Secretary of State, and feels quite hopeful that through the good offices of our nation Liberia's domain and independence will be preserved to her."

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"Despite all sneers at prohibition in Kansas, that state has sent the only regiment to the war which absolutely refuses to establish any sort of a "canteen." An officer of that regiment tells us that the boys have now been in camp over a month and but two have found their way to the guardhouse, both of these, we believe, foreigners. In fact one or more hoodlums who enlisted with this regiment have, by force of their environment, straightened up and will make men of themselves. There is less drinking in our present army of volunteers than in any equal body of soldiers in the history of Anglo-Saxon encampments. When it comes to the endurance of tropic suns and forced marches in a burning climate, these abstinent young fellows will show the effect of their good habits in enduring more than the regulars. Some good temperance lessons are sure to come out of this war."

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Another thing that will not be forgotten. The boys with faith in their souls will be found the men with courage in their breasts. A band of Parkville students enlisted together as privates in a Missouri regiment. They have kept up their Endeavor organization and hold nightly prayer-meetings before "taps." Some men of the ruder sort are going to be brought under more direct and effective religious influences by such means than they have before known. Those who think that swearing makes a man a soldier will need to reverse their judgments when the history of this war is written. Not only is our Christian commander, General Howard, looking carefully after the morale of the troops, but Admiral Dewey is a faithful communicant in the Episcopal church, and Captain Sampson is an active member of the Presbyterian Church of the Covenant at Washington. Not since the days of Cromwell's Ironsides has an army taken the field with so many praying men in it as now and here. A temperate soldier can stand any climate; and a God-fearing soldier can meet any foe.—*Interior.*

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"YOUR HEAVENLY FATHER FEEDETH THEM."

The comfort of trust in God was beautifully expressed as follows by Mrs. Harriet Beecher Stowe: "Amid the vast ruins of man's desolation we can yet live a bird's life of unconscious joy; or, as Luther beautifully phrased it, 'We can be like a bird that sits singing on his twig and lets God think for him.'"

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SACRIFICE AND SALVATION.

Our country is making great sacrifice for the sake of saving the Cubans from the hand of their destroyers, and from their own extreme sufferings. As a nation we have been "moved with compassion' to make the necessary sacrifice, great it may be, but the sacrifice is not regarded as being too dear, if thereby a large number of suffering people shall be delivered from their terrible thrall. And that was a great sacrifice which was made for the salvation of the Israelites when they were enslaved in Egypt and were suffering sorely from the iron hand of oppression. Every great salvation has required a great sacrifice. But all other sacrifices and salvations are as nothing when compared with the sacrifice which Christ made to save mankind from their sins. It was Heaven's sacrifice for the world's salvation. The value of the sacrifice is beyond computation; the salvation which it brings far exceeds in worth the sacrifice which was necessary to securing it.

THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION.

Report presented to W. G. M. S. at Cleveland, Ohio.

DEAR SISTERS:—In presenting the nineteenth annual report of the United Presbyterian Women's Association it would give me great pleasure to go into detail and tell you what is being done in each of the three institutions under its care, but time will not permit.

Since our last report we feel that we have cause for devout thanksgiving for the many tokens of God's favor upon the work and the workers. While we sing of mercy, we must also sing of judgment; all has not been sunshine; clouds have overshadowed our pathway, and difficulties have had to be overcome; yet we feel that the good hand that has led us in the many years that have passed since our organization, is with us to lead and guide us still, and through the darkest clouds we have been able to see the approving smile of our Heavenly Father.

Each year we find our work in all the departments increasing. Since May, 1897, we have received thirty-six children into the Orphans' Home; three have been placed in permanent Christian homes; and at present the Home contains seventy-eight children, which crowds it very much, and it grieves us that many helpless and friendless ones have to be refused admittance.

All children in the Home who are old enough attend public school, where they share all the privileges and blessings which come through teachers and companionship with other children. Teachers and reports testify to their favorable standing and good conduct. In the Home they receive training in singing and recitation. The nursery children especially have had excellent kindergarten instruction by their nurse, Mrs. Bertha Westlake, and their work decorated the Home on New Years Day, which was the nineteeuth anniversary of the opening of the Home.

The Junior society in the Home is doing good work; ten of the larger girls took part in the Thank-offering service of the Allegheny presbyterial, and delighted the audience very much with their recitations and singing. We hear frequently from those who have grown to manhood and womanhood in happy Christian homes, who are brightening and cheering the homes and lives that have sheltered and cared for them in childhood. In receiving these little ones and placing them in such homes we have saved souls from ignorance and sin as dark and degrading as surrounds children in Egypt or India.

Dear sisters, think for a minute of the expense and the amount of thinking and planning to provide and care for a family of seventy-five or eighty boys and girls, who are in every respect as full of life and play, and with just as good appetites as any you have ever had in your homes, and then come to our aid with your prayers and contributions to make this good work more successful. This Home is free from debt and although our treasury at times has been nearly exhausted, yet we have always received the needed supplies of material and money to keep it going prosperously.

Our institution at Wilkinsburg for the Aged is pronounced by all who have seen it, an ideal home. It contains five acres, with winding roadways, well kept lawns, beautiful shade trees in which bird songs, are heard, an orchard, a garden and flower beds; in the midst of which stands a large, commodious building, heated by steam, illuminated by gas, and electric appliances in place, bathrooms, lavatories on every floor; in truth the equipments are of the most modern and useful kind.

At present there are thirty-five old ladies in the family, eight of whom are over eighty years of age, but they are by no means the frail and helpless ones, for three between the ages of sixty-four and seventy-nine are quite helpless, having become so since their admission. Three died during the year, aged respectively seventy, seventy-two and eighty-five. The old ladies have not forgotten how to work for the Master, and have formed themselves into a Dorcas Society,

regularly officered, and busy themselves making garments for the children in the Orphans' Home.

A few rooms remain for persons wishing to make them memorial rooms, the cost of which is $250. $2,800 is still due on this Home, but the amount was borrowed from a fund in the Association, so that nothing is owing on any of our property to any one outside of the organization.

The Memorial Hospital is a small building, which has long since been judged inadequate in its capacity and outfit to carry on the work it is compelled to undertake.

The number admitted since last May is one hundred and ninety-six; three deaths occurred, one being a member of the Home for the Aged, who had fallen and broken her hip, but had almost recovered the accident, and died from another cause. Five serious operations have been performed, four of the persons operated upon being fully recovered. Fifteen women have received care and treatment at different times as we have but two beds that are full length. On account of this many adults have been turned away. A boy who has time and again been treated in the hospital, and who has grown to manhood, is there now and has had a leg amputated, and is doing well; as he is blind his case calls forth a great deal of sympathy. At present an epidemic of measles has broken out in the Orphans' Home, and every available spot in the hospital is full, and the matron and attendants have to find resting places wherever enough floor room will permit. This state of things will occur until we get into a new hospital.

The Association intended to make the building of the hospital the work of 1897, but our plans were temporarily frustrated by persons who opposed the erection of the hospital on the site which had been generously donated for that purpose by Dr. James B. Herron. Unknown to us a bill was introduced into the legislature, and after due process became a law, which prohibits the establishment of any hospital, cemetery or pest house in a city of the second class until the location has been approved by specified city officials. The Association tested the legality of this law by applying for a mandamus on the building inspector for a building permit. The result was in onr favor, the judge deciding that the law is unconstitutional; but our opponents have appealed to the Supreme Court, and we have received notice that it will be decisive. Our building fund amounts to $16,000, not quite all paid in, but all sure.

Our Bazaar in October, 1897, netted us $4,773.65. Of this sum $1,400 was given to each institution, and the balance to the Association. It is with this money and the contributions of our friends that we are enabled to carry on our work. In the nine years of our existence we have cared for nearly one thousand persons, and have had only nineteen deaths. We have no endowment fund, and have never received any state aid. Our Heavenly Father has sent us the friends and money needed to carry on the work.

Now, dear sisters, you have again listened to a very brief report of a great missionary work in our home field, carried on by the United Presbyterien Women's Association of North America. In the battle of life our work is solely with the helpless ones, those who are deprived of natural guardians, and for the most part without friends, being left to the tender mercies of a cold world. Among the helpless and uncared for in infancy, childhood and old age, with all the ills of humanity intensified, we find the field of our labors; while we remember also those in the same class in heathen lands by our efforts in the missionary societies in which we are enrolled.

Dear friends, we thank you sincerely for help received in the past, and we appeal to you again to recognize this work in its true character, and beg of you to aid us in carrying on the work by the liberality of your prayers and contributions, and keep in lively remembrance the building of our new Memorial Hospital, which we wish to make such a boon and blessing to the women, as well as to the children.

This work is commended to us by the first and greatest missionary, our Saviour

and King, for it is written, "And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one af the least of these my brethren, ye have done it unto me."

In our annual report you will find full financial statements of all branches of the work, and a great deal of matter in detail which will interest all who will take the time to read it.

Respectfully submitted,

MRS. MARY E WADDELL.

P. S,—We are happy to say since the above report was written our opponents have withdrawn their suit, and the way is now open for us to prosecute the work of building our new hospital. We hope when we meet you in New Castle in May, 1899, that we can tell you that a beautiful new building is fast approaching completion on our Sandusky street lot. In order that this may be successfully accomplished we need your help, not only financial help, but your prayers, "For without me ye can do nothing."

PROTESTANT MISSIONS IN EUROPE.

The Kremlin, Moscow.

"Some of the unique features of Moscow are its strange buildings, its historic associations, its bright coloring, its gilded domes, the forest of bulbous cupolas, as Hare says, "like melons, pumpkins, pineapples, pears, strawberries"—he might have added onions —"ornamented with spirals, circles, zigzags, and spots; hung with veils of chains, crescents, discs, and stars." To realise Moscow one must visit it, and inwardly meditate on the significance of the wonderful panorama presented to the eye. Moscow is no decayed or decaying old town. The traditional conservatism is still strong there. But there has been decided advance in some ways since the coronation of the late Tsar in 1883. The pavement of cobbles is as horrible as ever, but the streets are kept decidedly cleaner than before. Very massive and handsome stone arcades of shops have been erected adjoining the Krasnoe Ploshtchad—the Red or Beautiful Square. It is a huge dull red pile. There is an immense scheme of improved sanitation in course of execution. Evidently Moscow does not intend entirely to abandon all thought of disputing with St. Petersburg the claim to be the modern as well as the ancient capital of the empire."

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The Earl of Harrowby said in the course of his address at the late anniversary meeting of the British and Foreign Bible Society:

"Do not be discouraged by hearing of great opposition from some of the representatives of the Roman Catholic Church in Europe, or of great opposition from the atheistical societies of the continent. Our agents speak of a keener opposition than ever to the circulation of the Scriptures in France, Italy, Spain, and Roman Catholic Germany, both from our brethern of the Roman Catholic Church, and also from the Atheistic and Socialistic societies. Do not let us be discouraged by that. Increasing opposition is the greatest token we can have of how our work is beginning to tell in those countries. If our opponents took no notice of us I should feel uneasy, because I should think that our books were floating away and doing nothing; but when we find a great and increasing organized opposition to the Holy Scriptures which we present, I feel that certainly those Scriptures are beginning to tell, and helping to dissipate error, and to correct the doctrines of Atheism. The doors are open right and left to our work."

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From the last number of the "Quarterly Register", organ of the Alliauce of Reformed churches, holding the Presbyterial system and of which Dr. G. D. Matthews is editor, we gather the following:

RELIGIOUS MOVEMENTS IN GERMANY.

The General Assembly of the Evangelical churches of the province of Saxony has been held at Halle, the picturesque old university city, on the Saal. It was a successful meeting. Doctor Warneck read the report referring to the Foreign Mission work of the German churches, which gave a most satisfactory account of the progress of mission enterprise in the Fatherland. During the past twenty years, it seems, thirteen new German missions have been established. Twenty years ago, 510 German missionaries laboured in the various fields, now there are 751. In 1877, two-and-a-quarter million marks were expended on missions; in 1897 this figure had risen to three and three-quarter million.

In the old university town of of Jena, in which Pastor Naumann, the leader of the "Young" Christian Socialist party, intends to stand as a candidate for the Reichstag at the approaching general election, the chief ecclesiastical authorities of Duchy of Weimar have issued a warning to the provincial clergy against taking part in any electoral agitation on Naumann's behalf. The utmost indignation has been caused in consequence; even those who are opposed to the doctrines of Christian Socialists finding in the action of the provincial Synod, an undue and unnecessary interference with the right of every freeman to take any action he wishes in so important a matter as the return of a representative to the Imperial diet. There is little doubt that were Pastor Naumann a member of either the Conservative parties, no ecclesiastical action would be taken against his candidature. Perhaps one of the most striking phenomena of recent years, in the Lutheran Church of Germany, is the number of younger pastors who have deliberately joined this Christian Socialist movement. It is a movement that appeals powerfully to the young theological student. Its mixture of New Testament Socialism and of loyalty to the German empire, its sincerity and simplicity, are all in its favour; and added to this, we have the most gracious and delightful figure of its leader, Pastor Naumann, a man of enormous ability, of profound knowledge of men, and with the sweetest and most amenable disposition in the world. There is every reason to believe that he will be elected for Jena as a member of the Reichstag. If he is, he will be a distinct acquisition among the rather prosy and commonplace members of the Imperial diet.

In the busy universities of Germany, the only faculty which shows signs of stagnation is the theological. Students are pressing into the faculties of law, medicine and philosophy, but show a decided reluctance to join the divinity classes. In almost every German university, the number of students studying theology shows a tendency to decline, and it is hoped that this unsatisfactory state of affairs may be partly obviated by the proposal of the Government to raise the salaries of the officiating clergy.

Now and then one hears of notable efforts

being made to raise the spiritual life of the students. During March, for example, there was a very notable conference of students at Leipzig, to which members of all German universities were invited. Free quarters were given to all who attended. The programme was of a most enjoyable character, and the meetings, of a devotional and practical nature, were all highly successful. An idea may be had of the discussions, if I mention one or two typical subjects of debate. One was, "The inward power of the Christian life and of Christian work," introduced by director Doctor Buchner.

RUSSIAN STUNDISTS.

The word "Stundist" comes from the German Stunde, i. e. hour—"an hour," or "the Hour of Prayer." Such an exercise was frequently observed by the pious German settlers in Southern Russia, among whom the Bonnekempers, father and son, labored so earnestly and so long. As Protestant mission work among the people of Russia is forbidden by their Government, neither the Bonnekempers nor the settlers sought, except indirectly, to deal with the people around them in respect of New Testament light or life. Spiritual influences cannot, however, be kept in check by the reserve of men, and Gospel truth did reach and gladden the hearts of some of the peasants laboring on the farms of the settlers. These soon gave the New Testament teachings, respecting salvation by the grace of God, to their neighbouring Russian countrymen, and were thus the means of bringing about a great spiritual awakening, of which the inevitable result was a breaking away from the services and customs of the dead Russian church. Stundism was thus in its origin and essence a movement on behalf of spiritual life, Gospel truth and simplicity of worship, as against spiritual death and formal, superstitious observances. At first the Greek priests troubled themselves but little on the subject, but about 1882, when they found their incomes diminish and their adherents disappear, as the inhabitants of village after village absented themselves en masse from the Greek services, disowning the eikons, and disregarding the holidays, substituting for these the devotional exercises of the "Stunde," then, they forced the Government to engage in its persecutions of the following twelve years. No accusations were brought against the Stundists affecting their general conduct or loyalty to the Czar. They had simply refused to attend the Greek church, of which the Czar is Chief, and such conduct was held by their persecutors to be constructively high treason.

Fines, imprisonments, scourgings, outrages of the vilest kind on men and women, banishment to remote localities under conditions of indescribable cruelties, leading not unfrequently to death, were therefore the agencies employed by the Russian authorities to lead the Stundists back to their connection with the Greek Church. Their efforts were almost wholly futile, and the authorities found themselves confronted with the problem: How to crush and extinguish, by force, a conscience that has become spiritually awakened; a problem which had baffled Russian officials on many a previous occasion, and which is destined to do so for ever.

The persecutions of the Russian Government and the spiritual triumphs of the Stundists during this period are far less known to our Church historians than are the days of Nero or of Diocletian; yet it would not be unworthy of the most eminent of our Christian scholars to make enquiries respecting them and to publish to the world the story of that "killing time" of the Russian saints of God.

The attitude of Russia towards the Stundists, it should be remembered, does not depend on the sentiments, or even the wishes, of any individual, however exalted. It is the natural outcome of her system of Government. As she allows no freedom of speech, so she allows no freedom of conscience, and so long as Russia is Russia, this attitude cannot be changed. She is, therefore, as determined as ever to suppress Stundism, at whatever cost of suffering to individuals The arrests, convictions, and banishments, are going on today almost as ruthlessly as ever, while, with a refinement of cruelty, the authorities are now striving to take from

Stundists, as from Tolstoiists, their children, for the purpose of placing these in the charge, it may be, of relatives, but of relatives who have remained in the Russian Church, and who may be depended on to bring up the children in the Orthodox faith.

THE GREEK EVANGELICAL CHURCH.

Greece has occupied so largely the attention of the world recently that it is hardly necessary to refer now to public events, except as to their possible bearing upon the great question nearest our hearts—the moral and spiritual elevation of the people. It is too early yet to forecast even that with any degree of certainty; but we are glad to recognize already some tokens of good, in the manifest awakening of more earnest thought in many, and consequent increased feeling of personal responsibility for the improvement which all desire.

As far as the work of the Greek Evangelical Church is concerned, we are grateful that it has not been unfavorably affected by the general excitement, except that the financial embarrassment has rendered it more difficult to sustain the usual instrumentalities, much less to extend our efforts as we had hoped.

The services at Athens have been largely attended, and the attitude towards the evangelical movement has been improved, since it became apparent, during the national struggle, that those connected with it are not wanting in patriotism, as their enemies formerly represented them, charging them with being false to their country in "changing their religion." But by one of those strange providences which sometimes so try the faith of God's children, at the very moment when new doors are opening, and people seem more eager to listen to religious instruction, one of our most able and devout preachers, the pastor of the Athens church, is laid aside by an illness which threatens to prevent his ever resuming his work.

You may have noticed the grant of Scriptures to the Greek army by the Bible Society. It was my privelege to attend in person to the distribution of those Scriptures, visiting all the divisions of the army for that purpose, and everywhere meeting a most cordial reception, officers and privates being equally anxious to receive a copy of the Gospel. You will be glad to know that in addition to these grants to the army, the number of of Scriptures sold throughout the country last year was greater than for many previous years, showing a consciousness of some spiritual need which can be met only by God's word. I would earnesty request Christian friends to unite in prayer that the sad calamities which have come upon our land be overruled by God to its ultimate spiritual uplifting.

* * *

A very touching incident is narrated by one of our correspondents in Rome, Italy. In one of the villages of Campania there was a single Protestant family, converts through the Methodist mission. They were laboring people, and they rather suddenly died. There was no Protestant minister within a long distance, and the neighbors, who remained steadfast in the papal church, said openly, "This man who repulsed the priest and refused extreme unction will have to be buried with book and candle after all." The Italians are an emotional race, and it is difficult for them at any time to repress the violent expression of their grief. But the dead man's son, a lad of fifteen years, said: "My father did not believe in the doctrines taught by the priests and he shall not be buried by one. I will conduct the service myself." And he did. With the open Bible he read gospel hope; offered prayer beside the casket, and consigned the body of his own father to the grave. It was a witness to the power of a gospel creed which will never be lost upon that community we may be sure.—Interior.

* * *

[ED. NOTE.—Apropos of the subject for programmes for this month, "Protestant Missions in Europe," we give the following selection concerning a benevolent work in the city where Paul was martyred. One of the ladies connected with it visits in this community with friends who belong to our own church.]

The part of the city selected as suitable for the establishment of the Day Nursery is not far from the church of St. John Lateran and the church of the Holy Cross of Jerusalem, founded by Helena, the mother

of Constantine. In this section there is a large population of poor people, most of whom go out to daily work. They are very thankful to have a safe place to leave their children during their absence, and we could receive fifty to-morrow had we sufficient room or money to accommodate them. In order to give the mothers a feeling of independence, and, also, that we may not encourage any spirit of pauperism—which, particularly in Rome, is alarmingly prevalent,—a charge of one cent a day is made for each child. There are cases where the mothers are too poor to pay even this small sum, and under those circumstances, the children are received free of charge.

The nursery was named by Miss Vickery, of the W. F. M. S., the Isabel Clark Day Nursery, in loving memory of a little maid of six, who went to heaven three years ago.

When the children are brought in the morning they are bathed, and when possible, are dressed in clean clothes, which are greatly needed. A neat apron, on which is embroidered "Asily I. C." is put on each child. These are the gift of the Rev. Dr. C. E. Adamson of the Philadelphia Conference, who has generously promised to supply these useful garments for five years. After some religious instruction, the babies are seated on low benches beside plain wooden tables and a nourishment minestra, broth with vegetables, or the favorite maccaroni, is given them, as well as bread in abundance. The physical improvement in some of the poor, ill-fed little specimens is exceedingly marked. The Signorina Ines Piacentini, a graduate in the Frœbel Kindergarten system, gives lessons three times a week to our babies. She is a member of our Italian Methodist Episcopal church and is a gifted teacher. Every Sabbath afternoon the Signora Mand, who takes great interest in the work among the poor, conducts a Sabbath-school at the Nursery. As nearly all the mothers are Catholics, some of them will not permit their children to attend the Sabbath-school, but there is an attendance of nine or ten. Besides these a number have been gathered in from the street, making an average of eighteen or twenty. At Christmas-time we hope to have a Festa, with a small tree and some simple gifls for the children, as well as a little exhibition of their work and progress during the twelve months.—*Woman's Missionary Friend.*

THE XENIA TRAINING SCHOOL.

MRS. MARY H. WILSON.

THERE is a general prejudice against a person who persists in "blowing his own trumpet," thus endeavoring to call attention to his personal merits, be they real or fancied. A feeling of disgust steals into the mind even when reading the business advertisements of certain firms, whose arrogant claims we frequently find to be fallacious. Still, I suppose it is legitimate enough for vendors to put their stock in the best light possible, particularly when they feel that the public would be benefited by having its attention directed toward their wares. Looking at the matter from this point of view, I trust that the readers of the WOMEN'S MISSIONARY MAGAZINE will not be annoyed by having the claims of the Bible Training School at Xenia, Ohio, presented for their consideration. It is apparent from the minutes of the General Missionary Association, held a few months ago in Cleveland, that the members of this body expressed themselves as desirous of furthering the cause of the Xenia Training School; and relying upon the sincerity of this statement, the committee feels gratified by such action. We believe, moreover, that, the similar Training-School at Allegheny, Pennsylvania, having been abandoned, we may press our claims upon public attention without having the appearance of rivalry—an emotion which at no time had lodgment in our hearts. The *cause* is the subject of our enthusiasm and not the *instrumentalities.*

The General Association could but com-

mend and exhort. It rests with the people at large to act upon such advice by taking advantage of the opportunity for Christian training afforded by this School. We respectfully urge upon your consideration the need and advantages of such training. The School was designed originally for the profit of such persons as intended to take up definite work of a missionary character. Need we emphasize the great benefit which these would obtain in being carefully and thoroughly instructed in the mighty, underlying principles of our holy religion; in being taught, moreover, to give reasons for the faith they profess in contradistinction to that held even by other branches of the evangelical church, and in being enlightened as to the authority and proper interpretation of God's infallible word? Thus equipped, and having in addition the indispensible grace of God in their hearts, they will be prepared to cope with the hydra-headed monster of unbelief and doubt, and to lead others in the way of truth, which is the way of peace. Those so taught are less apt to be put to shame by the cunning argument of the unbeliever, whether he be found in Pagan lands or in our own towns. To such, then, as intend to make missionary work the prime object of their lives, we feel ourselves justified in extending a hearty invitation to become students in the Xenia Training School.

But we should not wish to limit our welcome to these alone. We think that great would be the benefit to those also who do not mean to separate themselves completely for the holy work of teaching the Gospel. We believe that all should, in a certain sense, be missionaries; and any one who feels this obligation resting upon his heart, will, we are assurred, find himself greatly helped by attendance upon the sessions of this School. The instructors are men who have given their lives to the study of God's Word and Will. Is it not almost a certainty that the results of their prayerful research would, when imparted to the learner, give great light to the minds of those who have not had the opportunity thus to devote themselves exclusively to the study of holy things? Comparatively few of us know what we really do believe. Still fewer could give the correct reasons as to why we should hold certain doctrines. In order to bring others to a sense of assurance and security in religious matters, we ought ourselves to be firmly and intelligently established. To all, then, who feel a desire to be thoroughly grounded in the truth, we, as a committee, venture to present the claims of the Xenia Training School.

I need not here allude to such matters as may be found in the regular circulars of this school, circulars containing information necessary or valuable to such as purpose to become members of the class. I shall have accomplished my desire if I succeed simply in calling serious attention to the existence and utility of the Xenia Bible Training School.

Xenia, Ohio.

THE LOCAL SOCIETY—ITS NEEDS.

Prepared for the General Missionary Society by MRS. SARA D. JOHNSON.

IN this open hour or school of methods I would say a few words on the Needs of the Local Society.

It may seem scarcely necessary for me to tell this company that the local society needs more members, when it is so well-known that less than one-third of the women in the church are enrolled. Surely these membership rolls ought to be doubled and redoubled, and this is a thing that will not happen of itself either. Added thorns in the field of the slothful may happen of themselves, but new names for our society rolls must be sought after, and that not once nor twice, but often seven times, adding much of love and interest and prayers besides. But a larger membership roll is not enough in itself. On a sunshiny day, at an annual meeting for the election of officers, in a society of thirty, it has been known that only seven responded to roll call. This is no doubt a little exceptional, but it will serve to suggest a need that

is not in the least exceptional.

Our societies need a large average attendance. Almost all our societies have members that make one wonder why they are members anyhow. They scarely ever attend, and so have little or no interest in the work of the society. Again, our societies have members enrolled whose attendance is all that could be asked and yet they are not valuable members; not because they are timid, or because they have little of the learning of this world, or because they have only the widow's mite to give, for some of these very ones are the Marys that sit at Jesus feet and the Marthas that serve in almost every society—God bless them! No, there are some who are not valuable because they have not much of the spirit of Christ. They are willing to work, perhaps, if they have been first to suggest or first to be advised with as to the work, and their advice has always been followed; otherwise they will not work and will not be pleased that the work prospers. Clouds these are that contain no water; and in all this is suggested the greatest need of the local society—the need of prayer and a deeper spiritual life in all its members. If we would but cry aloud to God that he make us meet for his service—cry as we should, that we be filled with love for souls—the souls about us, and souls as well in the dark and distant places of the earth, there would soon come to us such a Pentecostal outpouring that many would be brought to know the Lord. We need to give much more attention to the best books on missions ever written—the books of the Bible; for here are examples of missionary effort unsurpassed, promises of missionary success unfailing, and assurances of reward to the laborers, unlimited.

"All things are yours, and ye are Christ's and Christ is God's." O, if we would but take God absolutely at His word and rest upon His promises! When the command comes to each of us, "Thrust forth now thy sickle into the standing corn for the harvest of the world is ripe," there comes to each the promise also, "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, Yea I will help thee, yea I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand."

What encouragement we have to ask and expect great things of God! He says, "Ask and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." All is ours for the asking. Dear friends, we need as local societies to lay hold more firmly on the promise of God.

Another thing which may seem scarcely worth mentioning, it being also so well-known, is that the local society needs something less of annual bazar, festival, concert entertainment and social, and something more of direct giving to the Lord. Away with all these things that savor of the spirit of the charity ball, heard so much about in these times. The avowed object of them all is the same—treasuring of water to run the Lord's mill, when directly all fountains of water and all living streams everywhere are his, and the women of the church ought to be singing with David rather, "Thine, O Lord, is the greatness and the power and the victory and the majesty; for all that is in the heaven and in the earth is thine. Of thine own have we given thee!" We grant it is a good thing to get together for a social hour, or for an hour of entertainment, but make not the hour of social joy an hour of merchandise! The generous and benevolent in ourselves and others is not thus strengthened and encouraged, but dwarfed and enfeebled. Can you imagine Paul or Rhoda inviting Barnabas or Peter down to a bazar given for the benefit of the poor at Jerusalem? Nowhere in the Bible do we find any such intimation, and nowhere in the Bible do we find directions for the management of any one of those things. No, the local society needs to realize that the way to give, is to give, and that usually in some orderly and systematic manner, as the Lord has prospered; needs to realize that efforts to entrap and ensnare others into contributing of money, large or small, is, to say the least, one of the most beggarly ways of doing business for the Lord. He himself has given us the law and established in nature its truth. Oft times he has said, "Six

days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord Thy God." "Remember the Sabbath day to keep it holy." Of goods, he has said, "Thou shalt not covet," thus safeguarding us on the one hand and on the other. There are no greater commandments than these. Truly the local society needs to bring simply and directly more goods, as well as more time, into the treasury of the Lord.

May He, without whose favor every human effort fails of usefulness, own and bless these few thoughts to us all—commonplace though they be. May He help us to see the need of gathering into the local society all the women of the church, and may we see the need of a membership always present to take an interest in the work; and may we through our prayer and study of God's word be led into harmony with God's ways and to see the need of keeping step, if we would march as an army to victory.

FOREIGN NEWS BUDGET.

Egypt.

Mrs. Elizabeth Giffen writes of the charms of Ramle and discouragement of reduced estimates:

Oh for the gift of a ready writer that I might tell you how lovely it is here in Ramle. But were I to speak of green trees and climbing vines, some of you might fail to appreciate it. To those who have seen nothing but brown fields, baked till the ground is cracked by the scorching sun, and felt the hot winds blowing day after day, it is a pleasant change to be fanned by the cool sea breeze while we sit in the shade of these green trees and vines. There are as yet only a few here, but by this week most of the missionaries will be here for the meeting of association, to see what work must be given up and just where expenses can be cut down in order to try to come within the estimates, which have been cut down till there is not enough to carry on the work already begun, to say nothing of the pressing demands for new work. We try not to be discouraged, to remember that the work is the Lord's and that He has said. "It is not by might nor by power;" still money is very essential to the carrying on of mission work. There was a letter yesterday from Mrs. Henry, and they are feeling very badly over not being allowed to use any of the medical receipts for building a new hospital. The owner of the house occupied was in last week and demanded an increase in the rent and this paid in advance. Dr. Henry told him that they could not increase the expenses. nor could they pay in advance, and that when this contract expires (Dec. 31st) they would close the hospital. Our friends in Alexandria have been having their faith and patience tried the past months. An elder in the congregation died suddenly and his widow and her friends have been causing a great deal of annoyance over the settling of his business. I think most any one would rather deal with Egyptian men than women. The young Jewesses have been cruelly persecuted for their new faith, and one of them is still imprisoned in her home. Miss McMillan and Miss McDoweil are deeply interested in these young converts, and their troubles are taxing their strength. The three young ladies have given good evidence that they love their Saviour, and we pray that their faith may not waver. May it please our father in heaven to speedily send them deliverance."

Miss A, Y. Thompson gives further account of the Moslem convert:

Some time ago considerable was written about the conversion of a man from the family of "The Prophet," and the persecutions he endured in consequence of his baptism. Things in Boulac have settled down very much, and our friend can go on with his work without any serious interference, even when he takes occasion to give reasons for his change of faith. He has been zealous lately in the temperance work, and secured the signatures of more than twenty-five persons who signed the pledge, both of Copts and Mohammedans. After the meeting in the mission house this week, when a crowd of Moslems came to discuss the crucifixion of Christ, some of the donkey boys not far from here cursed our friend, as he was on his way to his place of business. In order to put a complete stop to such things, he asked a policeman to arrest the offenders. There was some hesitation on the part of the officer of justice, but another who came by about that time told him he had better do so than to go to prison (referring to the policeman who had been sentenced to prison for beating our convert soon after his baptism, instead of releasing him from the mob.) At the police-station, after the boys had admitted their offence and begged for mercy, he forgave them and asked the authorities to let them go. Then he was asked why he had complained of them if he would let them off so easily. He said his religion taught him to do so and he was trying to aid the police in preserving order and peace in the city. He was asked his name, and replied, "Mohammed Hafiz, the Gospeler," (or Protestant.) They were amazed, and said, "Then why is your name Mohammed?" He told them there was nothing in a name, that one of the bad boys had the same name, and it did not make him the better or the worse. The officials had quite a talk with him as to why he changed his religion, &c , and when he returned from his work at night his face was beaming with pleasure that he had an opportunity of witnessing for Christ. I might say that it is usual to change names that are particularly used by Moslems when such people are baptized, but he preferred to keep his original name. There are many signs of an awakening, and will you not pray for it?

India.

Miss Cynthia E. Wilson writes from Gurdaspur, May 7, 1898:

Our station is in fairly good health, with the exception of a few cases of fever. Rev. Gordon and family, with Auntie Gordon and Miss Dickson, got off to the hills on the 3rd inst. How time flies. Two years ago we were just starting on our homeward journey. Now we are back in the field, settled and at work. Everything looks natural, even

the fakirs who come around begging. A new reading-room beside the church has recently been started; it is in charge of Thomas Dennison, one of our good native helpers."

Miss Laurella Dickson writes from Sunnyside, Dharmsala:

Mr. and Mrs. Gordon, Auntie Gordon, and I reached here on the 4th of May. The view from our veranda is beautiful, but the only home-like things about the place are the old fashioned yellow lilies which bloom beside the front-door here. The same kind grew at the front door of my childhood home in Iowa. Mrs. Caldwell and Mrs. Ballantine arrived on the sixth inst. Since the hills are such a necessity and blessing, we are glad we have them to go to, but it is a great deal of trouble to pack up and go off to them for the summer. I don't find Urdu, however, much easier to learn in mountain air than on the plains. We had a nice shower this morning, and have been told that it was the first rain here for seven months. Everything is dry. Perhaps I can write you a letter in Urdu next time.

Mrs. Blanche Anderson writes from the hills, Murree:

How time does fly here in India! We will soon be old missionaries, although we still feel very new to the language. We are in Murree now for the hot season. It was getting very hot on the plains when we left, but here it has been very cool and we have been having wood fires in the grates. This is an ideal place for study, as it is quiet and the cottages are secluded. We find the language very interesting, and are beginning to talk some, but when the older missionaries are around we generally keep silent. When one first comes to India and sees the thousands of people who have never heard of our Saviour, he feels like getting right to work and doing what he can to help; but, alas, he must wait until he learns to talk, and it is very trying indeed. I have been much impressed by the great number of people here. Although we hear of these things at home, yet we cannot realize the stupendous amount of work there is to be done among them until we just come to them and see their condition. Truly "the harvest is plenteous but the laborers are few." Shortly after coming to Pindi, we visited the girls' school of which Miss White has charge. It was such an interesting sight. The little girls all looked so bright and happy. We looked at their needle work, and you would be surprised to see how they can embroider and how those little girls can sing! I am particularly interested in the children here, they seem so affectionate and grateful. but very sad lives some of them have in comparison to the children at home. We have had many strange experiences since coming to India, but none more thrilling than here in Murree. Our first night here, as we sat quietly reading, suddenly the most unearthly yells and shrieks were heard, almost under our windows. We were much startled, until we remembered that jackals live in Murree, too. We have heard them often since, and are quite accustomed to them now although I shall not soon forget my first introduction to them.

Miss Josephine Martin tells of the completion and dedication of the new church at Pasrur:

We are quite proud of our new church building at Pasrur. For a long time we were without any, and as one was very badly needed. Mr. Lytle asked permission of the mission to build one on the land belonging to this station, also to use as much as necessary of an old building which stood on the mission ground and was occupied by a native minister. He promised to become responsible for raising the remainder of the money. The building belongs to the mission, tho' money used for it was not taken from the mission funds. The missionaries helped liberally but not a little came from the native themselves; personal friends at home also kindly helped. Fifty-one dollars came from voluntary offerings among the young people of the First church, Cambridge, Ohio, and a lady not now a member of our church. Forty dollars was given by the Young People's and Junior societies, and a Sabbath-school class of the second church, New Concord, Ohio, my home congregation. Other personal friends of Mr. and Mrs. Lytle and Miss Lawrence contributed,and made it possible to put up a building costing about seven hundred dollars. The building measures 40 x 24 feet, is in one room and has a veranda in front. The foundations are of good brick, and begin four feet below the surface. The floor is of burnt brick also, the walls for two or three feet up and above that only the outside sundried brick. The roof is made of burnt brick and tiling. The floor is covered with rough straw matting, but there are no seats except those made for the missionaries to sit on, our Western backs not being equal to the floor. The building was dedicated to the service of God on March 31st. Synod met here at that time which made the exercises all the more enjoyable. The addresses were interesting. One native minister represented the presbytery and another the synod. Then Mr. Lytle gave a full history of the building, and presented it to the mission, and Dr. Barr accepted. Dr. Barr told of the time when he camped through this part of the district and the only Christian was a boy he had with him, who was now one of the ministers present. Mr. Lytle asked all who had offerings to bring them forward and lay them on the table. It would have done your hearts good to have seen the dark faces shine as they brought their rupees, annas and pice and laid them down; and you would have been surprised at the many rupees found among the pice. The Christians of our village, twenty-five miles away, sent a goat. The goat was taken up and tied to the leg of the table, and at once began to sniff at some bills lying there, which had to be rescued. During prayer, the goat bowed its head in a very devotional way, as though understanding that it belonged to the church. A pair of knitted hose was also laid on the table. After the meeting was closed the goat was taken outside and auctioned off. It was three times bought; the first two times given back to be sold again. In this way the amount realized was double the expectation of the donors.

The Christians from another village brought their instruments of music with them, but were not allowed to use them in the church building for the sake of our ear-drums. Afterwards they gathered in front of the building with a flag, drum and cymbals, and sang psalms with might and main. The collection that day amounted to over two hundred rupees. The indebtedness is now less than two hundred dollars, but we have faith to believe that it soon will be lifted. Our prayer is that the house may stand as a witness for God and Christ in this city, and may it always be used for the advancement of the Kingdom.

Mrs. W. T. Anderson writes of Bible schools and evangelistic work:

The summer Bible school seems now to be one of the important features of our work. In order to push forward the evangelizing of India, which must be done by the natives, not the foreigners, we must, by the help of God's Spirit and His Word bring our native workers to realize their responsibility and to know that strength which will enable them to prevail against all difficulties which lie in the way. We must have consecrated native evangelists. God bless our Bible schools as a

means to this end. We feel that our school in Zafarwal has been more and more blest each year. This year we had about 35 catechists and school teachers and 26 women (wives.) Of these, Miss Fannie Martin taught a class of 17 who were unable to read much, and I had 9 who read well, and the most of them can write. Miss Young would have had this class, only that she was convalescing from fever at that time. Had I been free I might perhaps have assisted Mr. Anderson with his large class. We studied Luke by Dr. White's Chapter Study Method, simplified. The women of my class, having been given note books sometime beforehand, had them written out nicely quite through the gospel before they came, and were ready for more special work. The unlearned women had all begun the primer in the Bible school last year, and had been urged to keep up their lessons and learn to read, but only a few had made any progress, and only one commendable progress. These women are much like children, and do not do a thing until they are quite sure one means they must do it. Miss Martin seemed to convince them of their duty when she excluded several from her reading-class for indolence and indifference. Many fair promises were made for the coming year. Most of the women took a great interest in their lessons, which in my class was only the Bible, in Miss M's both Bible and reading. I have felt that the Holy Spirit was present in our classes this year as never before in impressing the lessons studied. I know this study of Luke has made a difference, by the grace of God, in my own life, and I trust it will in the lives of many of our women, making them better wives and mothers, better examples for the Christians, and more Christ-filled "epistles for the heathen to read.

We notice improvement since last year, in that several are more particular to properly clothe their children, which goes far towards keeping their minds and hearts pure; improvement in prayer, in giving attention, to the speakers in the daily morning conference and the zeal with which they took up a plan to help in the work of the missionary society, each making a garment for the Rawal Pindi orphan girls, thus becoming honorary members. Our men made a decided advance by pledging to pay a tithe in all things.

We ask you to pray for our native workers in India that they may be God-called, Spirit filled men and women, ready to "seek not their own profit, but the profit of others, that they may be saved."

MISSIONARY CORRESPONDENCE.

India.

PASRUR STATION,
PUNJAB, INDIA. June 7, 1898.

DEAR MAGAZINE:

SOME of us feel it almost a task, when we are asked to write a letter for the "Magazine." But why should we, when we are so glad to receive its monthly visits to our mission field, here in India? We should all be willing to help our good editors in making it a real missionary magazine. We are interested in reading of the work in the Home and Freedmen's mission, as well as about our Foreign missions in Egypt and India. And not only about our own missions, but also about those of other denominations and of other countries. I was interested in reading about Alaska in the April number of the MAGAZINE, the last number we have received. A few years ago, when I was reading about mission work in Alaska, I couldn't help making a comparison between it and our mission field in India. And in reading about the call for more missionaries for that country, it led me to think about the great need for more missionaries for India; and how difficult it is for people at home to realize the great number of heathen here just in the cities and villages of our mission field, occupying only a part of the Punjab of India.

For instance, it is stated in the MAGAZINE, that there are not less than ten different denominations caring for the religious interests of Alaska. While here in Pasrur mission district, which is a small part of our field, we have only three missionaries, one ordained and two single ladies, with a population of more than six times that of Alaska. So if Alaska needs more missionaries, surely our field here in India needs more.

It is not only difficult for those so far from the field to realize the great number of heathen, but also to realize their spiritual condition, and that thousands in India every day are dying without a hope for the future. Let me quote a little from Dr. Pearson in the "Missionary Review" on this subject. He says: "The majority of Christ's disciples know little of the wants of the world-field, and have never come to feel the need and claims of the work. Their minds and hearts, consciences and sympathies, have not yet been really enlisted. When any temporal disaster, like plague or famine, makes its appeal, money flows in streams, and sometimes in floods." This is certainly true what he says. And why is it that we can realize their condition, and sympathize with these people in their temporal

wants so much easier than in their spiritual wants? Even we who are here in the midst of the heathen, and see their idolatry and false worship every day, find it more natural to write to you about the famine, plague and such things, than to describe the spiritual condition of the people. The Scripture saith, "Wherefore do you spend money for that which is not bread and your labor for that which satisfieth not? Incline your ear, and come unto me: hear and your soul shall live." "And how shall they hear without a preacher? And how shall they preach, except they be sent?"

In a former letter, mention was made of our new church building at Pasrur having been commenced. We are thankful to say that, since the last of March, we have been holding our services in the new church. We find it a great improvement, to what we had this time last year, when we had to sit in the hot court yard, beside a hot brick wall, and without a cover over us. It is a brick building with a tile roof; the inside measures forty by twenty-four feet, and will seat three or four hundred natives, as they sit on the floor. The floor is covered with a cheap coarse grass matting. The building cost a very little over seven hundred dollars.

There are many Mohammedan mosques and idol temples in the city, of some ten thousand inhabitants, but this is the only Christian house of worship in the city.

It requires a great deal of faith to think that the thousands of idol temples in the land will be replaced sometime by Christian churches.

The condition of the natives of India at the present time does not suggest to our mind, that the millennium is very near at hand. The people are very superstitious; and there seems to be a general feeling of hatred towards foreigners springing up in different places all over India. It was very noticeable here last summer during the war on the frontier.

It has shown itself lately in connection with the plague. It has been very difficult for the government to enforce the rules it has made in connection with the plague. Riots and strikes have been the order of the day in some of the large cities, and in some of the plague smitten villages also. Some of the hard characters among the natives start false stories in connection with the plague arrangements; they not only tell these false stories in their own immediate neighborhood, but make it their business to go about over the country circulating these stories among the ignorant and superstitious, to stir them up against British rule, and to show their hatred towards foreigners.

They start such stories as this, "The Doctors on plague duty will come and take you forcibly from your family and give you poison which will kill you, and then you will be reported to have died with the plague," and many other silly stories, which the ignorant and superstitious are only too ready to believe. Many officers, doctors, nurses, and policemen have worked hard and risked their lives for these people in the plague smitten cities and villages, and a number of them have died of plague while on duty. But this is the thanks they get from these people; they rise up in mobs and riots against them. The state of things has gotten so bad in some of the cities that it isn't safe for the doctors on duty, in connection with the plague, to go about their work without a strong body of policemen to protect them from the mobs and rioters.

India needs your missionaries, but she also needs your prayers.

B. G. LYTLE.

RAWAL, PINDI,
May 24, 1898.

EDITORS MAGAZINE:

I know there are many things to write about, and if I could only be a new missionary for a little while I should see them and could perhaps write an interesting letter about them, but, as it is, the things that struck me forcibly when I first came are so commonplace now that I never think of writing about them. All the strangeness has disappeared, and it is almost hard to realize that they ever impressed me as I know they once did.

We are having delightfully cool weather

for this season of the year, and it has been cool for more than two weeks. It is always cooler here than further south, but I believe rain has been rather general over the Punjab, and everywhere the people are enjoying a cooler season than usual.

The plague still keeps on, though not so many are attacked now as were earlier in the season, as this scourge does not thrive so well in the heat as in the cool. It was thought last summer that the disease had disappeared, but it returned with the winter. May 24th is the Queen's birthday, so this is a holiday in all the schools, and I have not been to the city. In a military station like this there is always a parade on the morning of the Queen's birthday, but it is very early, on account of the heat, and we did not go out this morning to see it; but the guns firing reminded me very much of the "Glorious Fourth" of our own native land.

How anxious we are for the papers these days, and how we watch for the war telegrams, for we are just as patriotic as if we had never left home and come off here to this land of the sun, and just as glad to hear of victories won under the dear old stars and stripes as if we were living under her protection instead of the Union Jack. How I hope that those who prophesied that the war would not last at the outside more than three months may be correct, for war is a terrible thing, and yet in the history of wars the truth seems to be that it is easier to start a war than to stop one. Our war here has passed away and the Khyber has been restored to India, but there is never any telling how long peace will last, for the tribes who live on our Indian frontier are given to keeping promises only while the fear of the well-aimed guns of the Queen's soldiers is remembered by them. They are never to be trusted. They are Mohammedans and very much under the control of their religious instructors, who are fond of teaching them of a time when the Mohammedans are to rise in their might and to destroy all infidels. Many of them believed their teachers who told them last summer that the time had come, and now those who escaped death in the war are returning to their destroyed villages and ruined homes, a sadder and a wiser lot of people.

Our work is progressing nicely, and the missionaries who are now on the plains are in good health. I do not hear of any serious illness amongst our number in any of the stations.

Yours in His name, whose we are and whom we serve.

JOSEPHINE L. WHITE.

GURDASPUR, N. INDIA,
April 14th, 1898.

DEAR MAGAZINE:—Sometime ago I received notice that I was to write the next letter to you, and the instructions were, "Have your letter off before the 20th of the month." The time has gone so rapidly that I forgot all about what I had to do uutil this morning, and I think God awoke me early in order to give me an opportunity to write, as this is mail morning and the last date for me. It is not yet five o clock and all is dark and quiet. So I hope that half past six will find this in the box at the post-office.

Were you to look in upon me this morning doubtless you would inquire what all this tossed up appearance means. Well, I have been transferred to Pasrur and am packing. A few days ago there was a called meeting of the mission and some changes were made. Miss Corbett felt that her strength was not quite equal to the work of the boarding-school; so has been sent to Gujranwala. Miss Lawrence goes into the school. The Misses Wilson come back here and I go to Pasrur. While we cannot just understand all the changes that have been made, yet my faith tells me it must be all right, or the Lord would not have permitted it to come.

I have been here about a year and a half, and love my work and people very much. My associations in connection with the work have been very pleasant. Rev. and Mrs. Gordon have been such kind friends, and Miss Dickey and I have been very happy in our home life. It does seem a little hard on the flesh to pack up and go, but we are here not to please ourselves but to do the Lord's

work—to go wherever He may send us.

Pasrur is about sixty miles across country from this. I am trying to get camels to take my goods, and the cow and horse will be started off by Monday. It will take them about four days to make the trip.

Our work in Gurdaspur has been very much broken up this year. Just after our annual meeting, the beginning of November, Dr. White and family came here for a day's visit, and Helen, their daughter, was taken down with typhoid fever that night. One after another of their children took the fever, and they were detained ten weeks. Although our camping was somewhat broken in upon, and Dr. White's work in Calcutta suffered from his absence, yet we learned to know and love these dear workers for Christ in a way that we could not otherwise have done. Their patience and submission to God's will help me now, when my own plans have to be set aside.

After they were gone, we started out into camp, and had been out just two weeks when Miss Dickey was taken down with acute sore throat and fever. I broke camp and came in and took care of her for two weeks until she was able to be taken to Sialkote. We thought the change would do her good, and that as soon as she was able she could continue her studies and I could get out into camp. The doctor had forbidden her to go into camp again this season. In place of improving a low, malarial fever set in, and she is only recovering from it now and will have to spend the summer on the hills.

Dr. Johnson, Miss Fulton and Miss McCullough have all been granted extra time on the hills this season. Dr. Johnson has had very heavy work for awhile, and she has not been very well. It seems rather strange for us to think that a little rest from some of her work will be all that is necessary to restore her usual vigor of mind and body.

Last week our Presbyterial met at Sialkote. We had a very pleasant time and most of our societies were well represented, Misses Wilson and Young, our delegates to the convention, gave a very full report of that meeting. It was a pleasure to see the interest our native sisters took in all that was reported about the different missions at home. Many of the delegates were old pupils of Miss McCahons' in the boarding-school, women who are leaders in the work in their own part of the field. It must have been great joy to their old teacher to see this fruit of her labors. One of the most enjoyable parts of the meeting was the taking of the Thank-offering. This was conducted by Miss Logan. After a few well chosen verses and remarks, the offerings were placed on the table while we sang a song of thanksgiving. Although the offering was not quite so much as last year, yet it was very good considering that we have passed through a famine year and have had many opportunities to show our thankfulness by helping those who were starving. Several money bags, knit by the school girls, were placed on the table. These were sold at value and the amount added.

As the beginning of our year was a little late for the Convention at home, we have changed it to March 1st, and have chosen our delegates to the Convention in '99. We are now entitled to three representatives. Mrs. Cummings, Mrs. Martin and Miss Mame Martin were chosen. Following the Presbyterial came the meeting of the Board to examine the classes in religious instruction given in the girls' school. Your writer took the examination of the highest class. The study was the Book of Hebrews. As I expect to send a list of the questions given to the "Herald," I will only say, all did credit to the teachers and themselves. None fell below ninety per cent. We are all sorry to lose Miss Corbett from the school, but we are also glad that one so able and well suited for the position takes her place. We had the picture of the officers and delegated members of our society photographed for the MAGAZINE, and we hope to have it ready for you before long. I am sure could you have looked in upon us at our late meeting, and have seen the happy faces of our native sisters, and heard their prayers, papers, and remarks, you would say with us, What hath God wrought!

The heat is coming on fast—six months

of trying days and broken nights before us. Pray for us, that our eyes may be lifted up "to the hills from whence cometh our aid," and kept on Him, who is our help and our strength.

EMMA DEAN ANDERSON.

Report of Missionary Work in the Boulac Girls' School, Cairo.

Read by Miss Fahema, in the Arabic language, before the Women's Missionary Society of Egypt.

We shall speak of the Lord's work as it is carried on in our own school and church. We shall also speak of our missionary society in general with other societies of the school. This society consists of all the pupils of the school in connection with the women of the church, and it convenes the second Thursday of each month, taking the place of the regular weekly prayer-meeting. Our girls always furnish a most pleasant and profitable programme, thanks to the care and training of earnest teachers, and I doubt not that these monthly efforts do much to render familiar the word of God; and who can tell the joy and comfort these memory-gems from God's own book will bring these girls in after years, when trials and other duties will be theirs. In this way the society does much toward training and developing future Christian womanhood. Its influence is made prominent, not only in the monthly meetings, but every day its principle is put into activity in the general class room.

Our teachers train their girls daily to give unto the poor out of that with which they themselves are blest, and they also train them to bring other children into the school and Sabbath-school, and through the medium of the children mothers are also led to attend the Sabbath services. We feel that it is largely through the influence of these teachers that the attendance upon our Sabbath-school and forenoon and afternoon Sabbath services is increased from week to week. May the good work go on, and may He, the Giver of every good and perfect gift, increase our faith and our love for Him and His.

Our larger girls also belong to the Christian Endeavor society. The membership of this society numbers at present forty-nine. Though yet a very young society, it has done much to develop in our girls a desire and power for Christian work. Not only do they take part freely and ably but I am sure the society develops in them a deep spirituality, a desire for doing, as well as speaking, the will of God. The teachers of the school who are members of this society constitute a committee of collectors for the "Ministering League," and at a recent meeting this society voted that their money should largely be used to pay the tuitions of poor and worthy girls in the school. Thus is brought before them, and kept before them, the results of their own well-doing. We might also speak of the temperance society. This meets the last Friday of the month, taking the place of the Christian Endeavor Society meeting. The same girls who are in the Christian Endeavor Society are also members of this society, and no girls are allowed except those who are old enough to know the meaning and aim of the society. At these monthly meetings the girls render a good program, and the cause of temperance is finding recognition in the school largely through the influence of this society.

I have spoken of these other societies in our school because we feel that the missionary society is aided much by them. They are all means for attaining the same end—the Christian enlightment of our girls. We have spoken of them but briefly, desiring not to make too prominent our own efforts, for we have learned to know that it is "not by might nor by power but by His Spirit," as saith the Lord of hosts.

Letter from a Southern Worker.

Miss Sophie D. Cox, the writer of this letter, is one of our teachers at Miller's Ferry, Ala.

PUEBLO, COLORADO, June 6.

DR. J. S. MCCULLOCH:

DEAR BROTHER:—I have indeed had a very pleasant visit so far, and have made every effort to improve my mind. While in San Francisco I visited the kindergarten, the Broadway grammar school for girls, and the Normal school. At each of these I found the teachers deeply interested in their

work, and on learning my occupation and where I was working, they were deeply interested in me and offered their assistance in helping to make my work better by giving suggestions as to what had proven successful with them.

I also visited the First United Presbyterian church, and when they learned who I was I was very cordially received. I went to the Sabbath-school and told them of the work in the South and was invited to the Ladies' Missionary Society and Christian Endeavor meetings to do the same. They had received your letter informing them of the use made of the six dollars sent, and as I knew C—— they asked me to tell what I knew of her. They would be glad, I am sure, if she would write them a letter. The leaders are working hard to get the people interested in mission work in the South.

I attended my uncle's church regularly and made many friends there. Few of the young people are interested in church work, and the pastor was very much encouraged to find me so interested, and gave me the opportunity of making my work in the South known.

I realize God's goodness to me in enabling me to do something for him, and am willing to give my life in his service. I am especially grateful to the United Presbyterian church for the help it has given me. I shall spend this month here, then return by way of New Orleans to Alabama.

I hope you may have grand success in the Bible School.

YOUNG PEOPLE'S DEPARTMENT.

Three Maids and a Boy—A Recitation.

First Little Girl.

We are three little maids of the Mission Band.
Bright and early we've taken our stand
To be of some use in this great, wide world;
Instead of living just to be curled
And feathered and frizzed like the poor little birds,
We mean to try by our deeds and our words
To do all the good we possibly may
While on this pleasant earth we stay.
So we have lots of things to tell—
For in our Band we learn them well—
About the far-off mission lands,
Where day and night the teacher stands
To show the way to our Lord,
And teach the people from his word.
We'll show you how the children look
As they sit and learn God's holy book.

Second Little Girl.

This is the way they dress in Japan—
Land of the bamboo and the fan—
Where the queer little children are begging to learn
Of Jesus, that they from their idols may turn
And be happy as we in the care of a Friend,
Who, having once loved them, will love to the end.

Third Little Girl.

I'm a Hindu child just now
From sunny India, where they bow
To cruel gods; where mothers sad
Throw little girls to Gunga bad,
And little widows, no older than I,
Are left in darkness to pine and die.
O, thankful and glad indeed are we
Only "make-believe" heathen to be!

Enter Chinese Boy.

Here comes a boy from China, you see,
You three little maidens make room there for me!
For the boys are not to be left behind
In a race with the girls for the good and the kind.
In China of course we boys *ought* to beat,
For what can girls do with their poor stumbling feet?
But we mean in the future to give them fair play
If Christians will help us and show us the way.

All recite together.

So we three little maids and our brother "Chinee"
Mean always true workers for Jesus to be.
Perhaps you may hear of us one of these days
In China or India teaching His ways.

—Children's Work for Children.

A Sick Girl in India.

(It is one case that came under my personal observation, not remarkable but representative.)

Lacho was a little Hindu girl who attended the mission school in Jhelum, India. Her parents were of good caste but very poor, and Lacho's clothes were of the coarsest material and she had little jewelry, but the child was eager to learn and was seldom absent from school, often not waiting for the caller employed by the school to come for her as for the other children. Lacho made rapid progress, and could soon read and write and do simple sums in arithmetic. Best of all, she learned about Jesus and what He has done for us. She could repeat the Lord's Prayer correctly, and knew several verses of Scripture, besides the catechism taught in the school.

One autumn, the Miss Sahiba (mission lady) had been away for several weeks, and when she returned to the school Lacho was absent. At that time many people in the city were ill with the fever, and the Miss Sahiba learned that Lacho had been ill for sometime, so one day Vishn Dei, the caller, went with her to the little girl's home. It was a wretched place. At one end of a little bare courtyard was a low mud house of one or two rooms, where the family lived. On a low bed, with nothing under her but a dirty comfort, lay poor Lacho, tossing in fever and so thin and wasted that her friends scarcely knew her. Her mother received her visitors kindly, for she loved her child and was pleased to see an interest taken in her. "Pain, pain!" gasped poor Lacho, her lips black and parched with thirst.

"She is constantly begging for water," said her mother. "It is said to be very bad to give water in fever, but she wants it so much. Shall I give her a drink?"

"Certainly, give her water," said the Miss Sahiba. "Give her all she wants. It will not hurt her. So the mother hastened and filling a brass cup with water, held it to Lacho's lips, and the child drank eagerly. Then, looking into her mother's face she said, "O mother, ask the Miss Sahiba!" And then the mother explained that Lacho had been longing for an orange, and was quite sure the Miss Sahiba could get one for her when she returned. This was not the season for oranges, and her friend was obliged to tell her that an orange could not be obtained anywhere at that time. Pomegranites were suggested, but nothing could take the place of the coveted oranges.

Lacho had been ill for weeks and no doctor had called to see her, no medicine had been given her to check the fever. It was not that Lacho's mother did not love her, for she was greatly distressed about her child, and said, "O, if this one could only be spared to me! I have lost others, but I want to keep this one!" Like other Hindu mothers, however, she knew nothing about the care of the sick.

At that time, the Good Samaritan Hospital did not exist. There was no lady doctor, and high caste Hindu women do not like to go to the Government dispensary where they must mingle with men and receive medicine of men.

The Miss Sahiba told the poor mother how to care for her little girl, and told her how to give the medicine she would send with the caller. The mother feared that Lacho was about to die, but promised to do as she was told.

Two or three weeks after this the Miss Sahiba was astonished to find Lacho back in her accustomed place at school. She was thin and weak, but her recovery was rapid and she was soon as well as ever.

The writer of this little sketch does not know where Lacho is at present, but feels

sure that if she still lives she has not forgotten what she learned in the mission school in Jhelum.

In her sickness and distress Lacho was but one of many thousands of little girls in India who suffer without proper attention and often find relief only in death.

Let us do what we can for the support of the medical work among the poor women and girls of India. ANNIE F. GIVEN.

Latin America.

JUNIOR PROGRAMME FOR SEPTEMBER.

Sing, "O, How Love I Thy Law."

Psalm 19, Indianapolis selection, and No. 47 Bible Songs.

Prayer.

Scripture Reading—Psalm 136, 1-12 verses. Childreo respond, "For His mercy endureth forever."

Singing, No. 10, B. S., "I Will Joy."

S. America.	1. Climate. 2. Missions. 3. Inhabitants. 4. Industries.
Central Amer.	Progress of Missions in Guatemala.
Mexico.	1. Country. 2. Chief Production. 3. Dawn of Politcal Liberty. 4. The Advent of Religion. 5. Missions.

Collection taken up in each class. Sing No. 216, B. S.

Secretary Report. Sing B. S. 98.

Repeat Lord's Prayer in concert.

References.—Encyclopedia of Missions. Historical Sketches of Presbyterian Missions. Bishop Haven's Book, "Our Next Door Neighbor."

QUESTIONS.

Who was the first Presbyterian missionary to Brazil? Ans.—Rev. Simonton. He began work in Rio de Janeiro in 1859.

When were slaves freed? Ans.—In 1866 Dom Pedro emancipated the slaves.

What is the language? Ans.—Portugeese.

When did Brazil become a republic? Ans.—In 1889.

How many missionaries in South America? Ans.—Only 400 laboring in the entire continent.

How many denominations have missions? Ans.—Five.

MEXICO.

Up to the year 1867 there was no religious liberty in Mexico. As Napoleon I. unconsciously promoted the political independence of all the Spanish American states a half century before, so Napoleon III. became the unconscious leader in this later movement for religious and political consolidation. Napoleon I. was the man to strike the key-note of liberty among all Spaniards in both hemispheres. The mission of the Methodist Episcopal Church North was established in 1873 in the City of Mexico. Miss Melinda Rankin laid the foundations of Christian work in Mexico by sending Bibles in the knapsacks of the soldiers when they went into Mexico in 1847. She established a boarding-school for girls at Monterey in 1866.

MRS. CHAS. H. KYLE, Xenia, O.

EDITORIAL.

Greetings.

This is the initial number of volume 12, and with it the MAGAZINE sends hearty greetings to all its friends, whether in the homeland or far over the sea.

The number, 12, is, we think, a pretty, interesting, and important one; twelve months there are in the year; twelve tribes there were of Israel; twelve gates are to the heavenly city; twelve manner of precious stones to the foundation, and twelve fruits to the tree of life in the midst of the paradise of God. May the twelfth year of the MAGAZINE be the best of all.

You will see that your MAGAZINE comes to you in a new dress—new type. We liked our old dress, and were sorry to give it up; but, as the little boy said, "It wore out as all things must," and must be laid aside. And so, with grateful recollections of its service, we give you our salaams in the nice new dress, which we hope you will enjoy, and which the busy thought and mechanical skill of many centuries have kindly provided for us, to make the interchange of ideas, in this close of the 19th century, more abundant than ever before, and for which we are indebted to the Infinite Mind which gave all the quickening impulses of Protestant Christianity to this favored era of the world.

Some Things the Present War has Shown.

It has led many to acknowledge that "the heavens do rule" and that there is "a God of battles." It has made manifest a disposition to recognize a kind Providence.

It has shown that men can be in regal fighting trim at the ripe age of three score; that quickness and precision are quite compatible, and that "a miss is as good as a mile."

It has illumined the fact that patriotism is finer than gold, and that "the topaz of Ethiopia" cannot equal the price of liberty. It has called into the great horizon of thought and feeling, actions and epigrammatic sayings which shall outlast the starry skies.

It has declared that nations and men may be led, Moses-like, into more far-reaching vistas than they had anticipated.

It has shown the happy possibility of "the perpetuity of a Republic," and the bliss of a strongly united people.

It has made clear the fact that the nation that will not rule justly, and in accordance with "the increasing purpose of the ages," must step down and out and give place to others better than she; and it has shown that truth is stranger than fiction, mightier than superstition, and a surer protection than standing armies; that, "The bravest are the tenderest, the loving the most daring," and that, "The beams of Christian knowledge shed a lustre over all."

Miss Clara Barton pathetically says: "My friends have often heard me declare that among the shocking scenes of a battle-field the screams of the wounded horses linger more painfully in my ears, if possible, than the moans of the wounded men."

The following note of thanks, though it should have appeared sooner, will be none the less appreciated by the thoughtful donors.

Jhelum, April 20, 1898.

"Many thanks to the ladies of the 1st and 2nd churches, Monmouth, for the gift of 100 dressed dolls to the Good Samaritan Hospital, sent with the Misses Wilson. I have begun to use them already and many a little heart has been made glad with your gifts.

Your grateful friend,

S. E. JOHNSON."

Programme for September.

"MISSIONS IN LATIN AMERICA."

Short Praise Service, conducted by leader of music. (Bible Songs Nos. 139, 87, 91-1, 2; 156-1, 8 verses.)

Scripture Reading—72 Psalm, by President.

Sentence Prayers, by all present.

Business, half hour.

Discussion of subject by persons previously appointed.

Topics suggested—"The Field," "The Pioneer Missionaries," "The Results."

Missionary news of the past month briefly given by secretary.

Close by singing No. 99-6, 7 verses and prayer.

MRS. T. C. ATCHISON, Carnegie, Pa.

Mrs. Addis, who has just died in South India at the great age of ninety, was the adopted daughter of Dr. and Mrs. Judson. For thirty years she did excellent work as a missionary's wife at Coimbatore. Since 1871 she superintended a Bible and tract depository at Coonoor, where mission goods from all quarters were sold. She raised for the Madras Bible society over 20,000 rupees. "Her hands were steady till the going down of the sun."

The loss at one time of seven missionaries, all martyred by a tribe of blacks, is unparalleled in the annals of missions. The sympathies of all denominations are enlisted for the United Brethren church for the loss of mission buildings, and for the noble band of martyrs who suffered death at the hands of those they gave up all to redeem. A pioneer in African missions said, "Though every step be over the grave of a missionary, I must go forward."

Mention should have been made before this of the death of Rev. M. M. Carleton, the senior missionary of the Lodhiana mission, who went to India in 1855. He leaves a son and daughter as medical missionaries in the same mission. His wife, formerly Miss Eliza Calhoun, a beloved missionary of our church in India, carries on his work in the Kulln valley. Many of our missionaries have visited her, accounts of which have been given to the MAGAZINE.

In these days when Uncle Sam is writing epistles to the Antilles, the Hawaians, the

"Philippians" and to Miss Caroline Ladrone, the complacent attitude of Mother Britain toward these transactions is a sweet, kindly, and helpful thing; and the celebration of the birthday of Queen Victoria at Tampa, Florida, quite opportune.

That was a very important meeting of the missionary societies of several denomidations, held in New York City the other day, to consider our duties and privileges as churches to the islands brought by Providence to us. In olden times Tyre was called continental and "insular Tyre," and at present rate we are likely to be called, "continental and insular America;" and in connection with the added responsibility it is gratifyiug to remember that the Bible promise includes "the isles of the sea."

REPORTS AND MISCELLANY.

Extracts from Monthly Statement, Foreign Missions.

Sometime in May the Rev. J. P. White, of Monsurah, Egypt, was taken down with fever. As he could not have proper medical attention in that station he was removed to the hospital in Alexandria. Mrs. White wrote on June 20: "The fever which at first was quite high has been low for several days. We had quite hoped that it would have disappeared at the end of twenty-one days, but in this we were disappointed." Mrs. White added: "You will be sorry to hear that Rev. J. K. Giffen's son Morrison is quite ill with fever at Tanta." Dr. Henry's son was better at the latest accounts. The other missionaries in both fields were generally in fair health.

Miss Cora B. Dickey wrote from Cairo, Egypt, June 3: "There seems to be a movement at present among the Mohammedans that is not quite understood. About two weeks ago a few came here and asked if they could have a little talk on some subjects. Dr. Harvey appointed an evening, and about forty or fifty came. There was little accomplished that evening; so they set the time for another meeting the following week, and preparation was made for discussing, 'The Crucifixion of Christ.' I suppose there were four hundred men present, of whom at least two-thirds were Moslems. They kept very quiet while the gentleman who represented the Christian side of the question was speaking. His speech was well prepared, and I suppose those men got more gospel truth those few minutes than they had ever heard before. There was not such good order when their own Sheikhs were speaking, and they simply evaded answers to the statements made by Mr. Mahiel. One Sheikh's argument was that the testimony of *enemies* was of no value, and that, as the disciples had all forsaken Jesus, their testimony could not be received. How poor, blind, naked and miserable they are in their belief!" The missionaries look upon this movement as remarkable. It evidently shows that there is a spirit of inquiry among the Mohammedans, such as has not been seen heretofore. May the Lord open their eyes.

Dr. Harvey wrote from Cairo, Egypt, on June 4. Word of the cut in the estimates had just been received by the missionaries. Referring to the matter he said: "Your late letter to the Association is a very sad blow. I really do not know how the large reduction is to be made. If it is made by reducing the allowance to native workers, it will be regarded by them as unjust, and will seriously injure the work in the present and the future."

Dr. J. S. Barr wrote from Rawal Pindi, May 25: "There has been a good deal of excitement in the school and city over the baptism of one of my teachers, a graduate of Lahore college. His father was one of the leading native gentlemen of the city. The young man is a good scholar, a splendid teacher, and gives every promise of earnest Christian character. He was a Sikh. He was baptized in Lahore, as he would not stay here on account of his mother, who is in a weak state of health. He has been to see me since his baptism, and hopes after a

little time to come back. After the matter is further developed I will send you all the particulars. In the mean time I will stand by him, even if it should try the work here."

Miss Nancy P. Creighton.

The Women's Foreign Missionary Society of the First United Presbyterian church, Allegheny, place on record the folling tribute to the memory of Miss Nancy P. Creighton, who passed from earth to her heavenly rest on Sabbath, June 19, 1898.

Miss Creighton was a life-long member of our church, having connected with it in her youth, when she first came to Allegheny from her country home. During all the years of her life the church had no more loyal and devoted member. All its interests were dear to her heart. Its pastors, elders and members found a very warm place in her affections. Its success in the great work of advancing the Kingdom of Jesus Christ was the theme of her conversation, the burden of her prayers, and the object for which she labored. She realized, as few members of the church do, that loyalty to the true interest of the church, is loyalty to the Head of the church, and she gave to the service of the church the best energies of her life.

For many years she conducted a school for the education of the young, for which she was well fitted, and today a great host of men and women in the active service of Christ cherish the memory of her faithful and efficient teaching with peculiar pleasure. She was a very earnest and successful teacher in the Sabbath-school. She felt a deep interest in the spiritual welfare of the youth entrusted to her care, and watched over their spiritual interests with prayerful fidelity. For many years she was engaged by the congregation as a special missionary to do work among the Germans in the city. With great faithfulness she visited the families, conducted the primary department in the mission school, and watched over the youth connected with it, and in no small measure the success of 10th United Presbyterian was due to her labors.

With our society she was connected for more than a quarter of a century. She loved the work which it was striving to advance, and she gave it her thought and attention. Diligent in her attendance on its meetings, she was always ready to bear her part in carrying forward its work, until failing bodily health rendered it impossible for her to attend. She was seldom absent from meetings, and usually came prepared to contribute something to the interest and profit of the members.

She was an intelligent Christian, well versed in the Scripture. She was also a diligent reader of Christian literature, and kept herself well informed in the current thoughts and activities of both church and world.

She lived to a good old age and was gathered as a sheaf ripened for the harvest. "She rests from her labours and her works do follow her."

Mrs. Eleanor Hood.

The Women's Missionary Society, of Nortonville, Kan., record this tribute of respect to the memory of Mrs. Eleanor Hood, one of our charter members, who was taken home May 28, 1898.

1st, We miss her. Her seat in the church, prayer-meeting and missionary society was seldom vacant. We bow in submission to God's will, knowing that He doeth all things well, remembering to be ready when He calls for us.

2nd, We extend our sympathy to the husband and sons and daughters, and commend them to Him who said, "I will not leave you comfortless."

HANNAH TRIMBLE,
MRS. R. KIRKPATRICK,
MRS. ELEANOR TAYLOR.

Butler Presbytery.

The eighteenth annual meeting of the Butler Presbyterial missionary society convened in the Grove City United Presbyterian church, June 7th, at 7:30 p. m. Devotional exercises conducted by the president, Mrs. A. B. Dickie, consisting of a Bible reading, in which were embodied many helpful and instructive thoughts; voluntary prayer and a service of song, the latter under the leadership of Prof. McClelland. Roll call showed 22 delegates present, representing 14 out of 21 societies. The new constitution was read, and after discussion adopted. The delegate to the W. G. M. S., Mrs. A. B. Dickie, gave a full and concise account of that meeting, designating it as the most prayerful convention ever held by the society, consequently the most successful, and relating many helpful and inspiring incidents. A season of prayer followed, and after the announcement of committees, and a short time spent in social enjoyment, Rev. Martin led in an earnest prayer for the presence and guidance of the Spirit, and the convention adjourned to meet the following morning.

Wednesday morning, June 8th, 9 a. m. Devotional exercises, reading Scripture lesson, voluntary prayers, repeating Scripture promises, led by the president. Reports of secretary and treasurer. The treasurer's report showed the amount pledged for Miss Spencer's salary to be insufficient. Roll of societies was called and the required amount readily raised. On motion, Mrs. and Miss Junkin, Mrs. Dr. Washabaugh, Mrs. Gulick, Mrs. Pollock and Mrs Perry were received as consultative members. Literature superintendent being absent, the president gave a very interesting talk on the subject, followed by many of the delegates. A season of prayer followed, with songs of praise. Greetings from auxiliary societies were given, which showed increased interest and activity in missionary work during the year. An open parliament was held on the best methods of conducting work in local societies, under the different captions:

Best Methods of Conducting Devotional Exercises;
Best Method of Interesting the Uninterested;
" " of Increasing Membership;
" " of Obtaining Subscribers to Magazine;
" " of Raising Missionary Money;
" " of Increasing Missionary Intelligence.

The many papers and addresses on these subjects were excellent; and the discussion which followed, participated in by almost all the delegates present, elicited many suggestions which will be helpful in our work for the coming year. After benediction by Rev. Allen, of the R. P. church, convention adjourned until afternoon, 1:30. Afternoon session was opened with usual devotional exercises, and a Bible reading, subject, "Temperance," couducted by Mrs. M. J. Gibson, Springfield. In absence of Mrs. Leslie, the Thank-offering service was conducted by Miss Clara Glenn, Harmony; also a very able paper was read by Mrs. Rainey, Springfield. Amount of Thank-offering, $252. Report of Presbyterial Manager, Miss Bailey, was heard, a very full and faithful account of home and hospital work being given. Mrs. Dr. Washabaugh, of the M. E. church, and Mrs. Van Eman, of the Presbyterian church, extended kind and sisterly greetings to the convention. The loving words of these sisters were deeply impressive, as we realized anew that our work is one in the Lord. The President replied in a few words, assuring them of our appreciation of their kindness. Election of officers resulted in the following selections: President, Mrs. S. M. McKee, Butler; 1st Vice President, Mrs. J. T. Smith, Harmony; 2nd Vice President, Mrs. Washington Bovard, Bethel; Rec. Secretary, Mrs. W. A. Smith, Grove City; Cor. Secretary, Mrs. McKelvey, Harmony; Treasurer, Mrs. Ada Martin, Grove City; Literature Superin-

tendent, Miss Brunamer, White Oak Springs; Thank-offering Secretary, Mrs. Rev. Martin, Grove City; Presbyterial manager, Mrs. Grimes, White Oak Springs.

"Personal Consecration" was the theme next taken up, and discussion opened by a well prepared paper by Mrs. Grimes, read by Mrs. Martin; the discussion following showed the impression produced. Revs. Martin, Dickie and McKelvey, and Prof. McClelland each helped with earnest words of testimony. The Question Box, opened by Mrs. J. T. Smith, Harmony, was entertaining and spirited, and much enjoyed by all. A pleasant event of the afternoon was the presentation by the President of four beautiful books to the society submitting the best programme for use of auxiliary societies. The judges having awarded the prize to Centreville society, the delegate present received the books with thanks on behalf of that society. After a service of song and prayer by Rev. Parsons, of the M. E. church, adjourned to meet at 7.30 p. m., benediction being pronounced by Rev. Dickie.

7.30 p. m.—After a praise service conducted by Prof. McClelland, during which we beheld new beauties in the Songs of Zion, the president introduced the speaker of the evening, Dr. Kyle, who for over an hour held his large audience spellbound as he spoke to us of "The Separated Life" and its necessity as a preparation for the life to come. The convention, through its committee on resolutions, thanked our out going President for her uniform courtesy and wise rulings, Prof. McClelland and Revs. Martin, Dickie and McKelvey for their brotherly kindness and co operation in the work of the convention, Dr. Kyle for his interesting lecture, and the good people of Grove City for their abundant hospitality. After deciding on Harmony as next place of meeting, the benediction was pronounced by Dr. McConkey, of the Presbyterian church and the convention adjourned, believing that the Spirit, for whose guidance we had so earnestly prayed, had assuredly been with us.

MRS. S. J. GILFILLAN, Sec'y.

Indiana Presbytery.

The Ladies Missionary Presbyterial Association of Indiana Presbytery held an enjoyable and, we trust, profitable session June 15 and 16, '98, in the Woodruff Ave. United Presbyterian church, Indianapolis, Ind.

In the absence of the president and both vice presidents the recording secretary called the meeting to order and conducted devotional exercises. Mrs. Henry Bonner, of Springfield, Ind., was then chosen permanent chairman of the meeting. An interesting program, consisting of papers, talks and conferences, was given, the benefits of which we hope each delegate carried back to her home society.

Mrs. J. D. Lytle, our delegate to the W. G. M. at Cleveland, gave a very excellent report. One enjoyable feature of Wednesday afternoon's session was a very earnest talk by Miss Smock, of Indianapoils, on the Door of Hope, in regard to her work in that very important line.

The children, during the evening session, favored us with some patriotic songs, and Mrs. J. C. Meek was induced to give us her Cleveland address which was enjoyed by all.

Election of officers as follows: Pres., Mrs. Ainsworth Hope, Milroy; 1st Vice Pres., Mrs. J. D. Lytle, Hanover; 2nd Vice Pres, Mrs. R. A. Innis, Rushville; Rec. Sec., Mrs. E. K. Marquis, Indianapolis; Cor. Sec., Miss Etta Shannon, Richland; Treas., Mrs. K. B. Jenkins, Indianapolis; thank-offering Sec., Mrs. Henry Bynner, Sandusky; Lit. Sec, Mrs. J. C. Meek, Sandusky; Jun. Sec., Miss Josie Scott, Moorefield. The delegate to the next W. G. M. S. was given in turn to Caledonia and appointment was left to the discretion of the local society.

Every one expressed themselves as greatly indebted to the Woodruff Ave. ladies for their kind hospitality.

MRS. N. B. STEWART, Rec. Sec.
MRS. HENRY BONNER, Pres. Protem.

Mercer Presbytery.

The Women's Missionary Society of Mercer Presbytery met in the First church, New Wilmington, Pa., June 7, at 10:30 a. m. The morning session was devoted to devotion and the regular routine business.

After devotional exercises in the afternoon, Mrs. W. B. Pettit gave society a very cordial greeting for the ladies of the First church. Miss Margaret Walker responded very happily, emphasizing the thought of plain devotion to duty. Mrs. J. B. McClelland opened the conference on "What more can we do for Home missions." Love God so supremely that we shall willingly lay our all on His altar; acquaint ourselves with the work; pray more for the work; give more, were some of the points brought out. Mrs. M. J. Elliot had prepared a very interesting review of some of our missionary literature, which was read, in her absence by Mrs. Martin. Mrs. Gilfillan, our delegate to Cleveland, gave a very interesting report of the convention. A symposium on Latest Facts from the Foreign Field was conducted by Mrs. Gilkey.

The following officers were elected for the year: Pres., Mrs. Gilfillan; 1st V. Pres., Mrs. McWatty; 2nd V. Pres., Mrs. Harshaw; Sec., Mrs. L. Mary Elliott; Treas., Mrs. S W. Gilkey; Junior Sec., Mrs. Olive Smith; Lit. Sec., Miss Margaret Walker; Thank-offering Sec., Mrs. J. B. McClelland; Executive Committee, Mrs. Wilson, Mrs. M. J. Elliott and Mrs. White.

The Juniors of First New Wilmington gave a very pleasing entertainment in the evening. This was followed by an excellent address by Rev. R. W. McGranahan.

Next meeting will be held in Second church, Mercer.

MRS. R. C. SPENCER, Pres.
MISS L. MARY ELLIOTT, Sec.

Mansfield Presbytery.

The annual convention of the Mansfield Presbyterial Woman's Missionary Society was held at Avondale, Ohio, June 15, 1898.

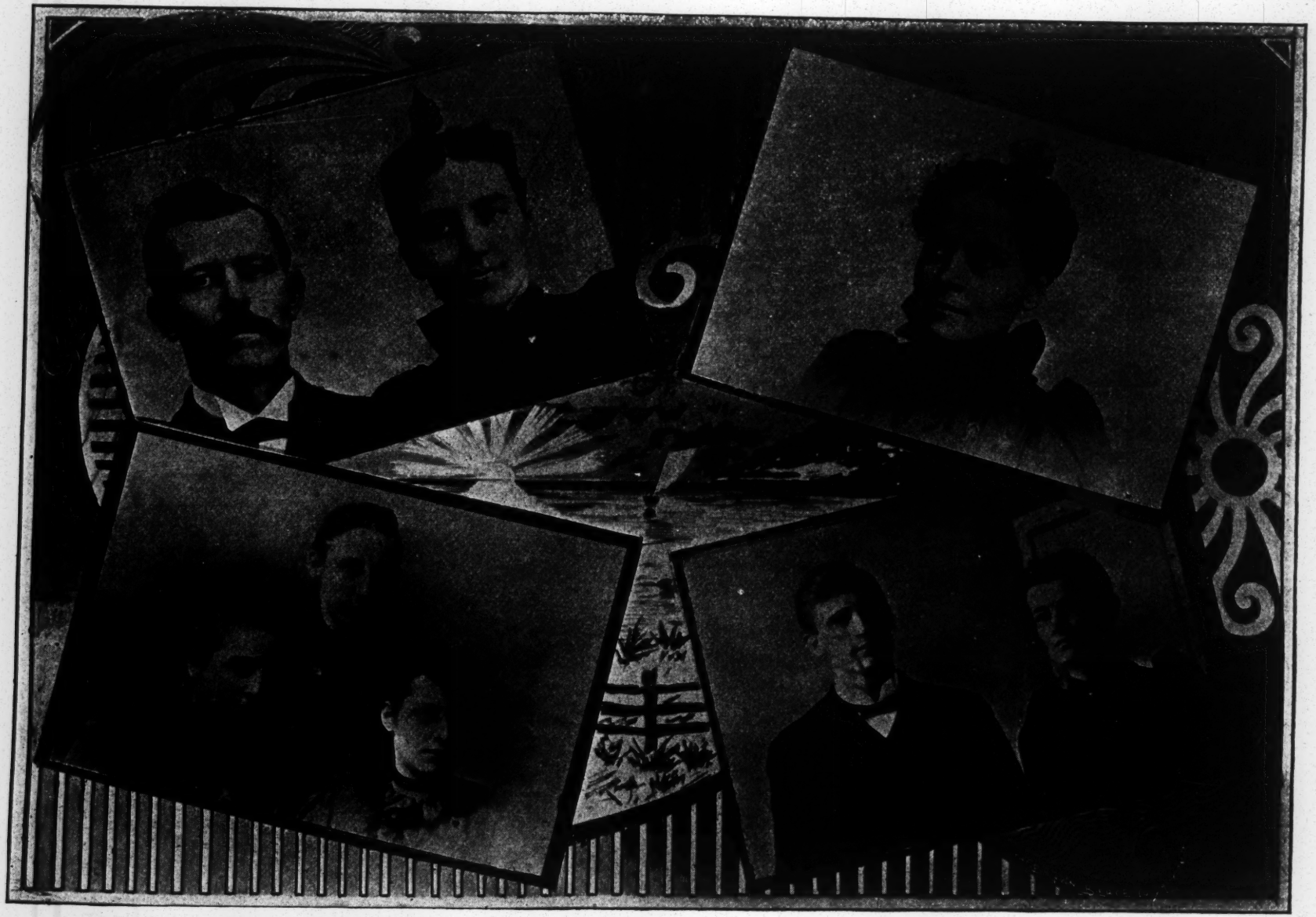
Mrs. McCrea led the devotional exercises, and Mrs. Wier cordially welcomed us. Roll call responded to by delegates. An interesting program followed, which consisted of a symposium on the Auxiliary society, its work at home and abroad; also conferences, Bible readings, papers and reports. All were interesting and profitable. A most excellent report of the convention at Cleveland was given by Miss Daugherty, of Avondale, the Presbyterial delegate.

The evening was given over to Miss Mary Martin, of our India Mission, now in this country. Her excellent address was listened to with marked attention by an appreciative audience.

Officers for the ensuing year: President, Mrs. Frederick, Canton; 1st Vice Pres., Mrs. McWilliams, Savannah; 2nd Vice Pres., Mrs. Martin, Millersburg; Cor. Sec., Mrs. Griffin, Canton; Rec. Sec., Mrs. McElheney, Dalton; Treasurer, Mrs. F. D. Findley, Mansfield. Delegate to W. G. M. S., Mrs. Redett, Fredericksburg; alternate, Mrs. Gardiner, Dalton.

Thanks were tendered the good people of Avondale for their generous hospitality and kind Christian courtesy shown during the entire convention. Adjourned to meet at Canton.

MRS. F. M. PROCTER, Sec'y.
MRS. R. T. MCCREA, Pres't pro-tem.



Rev. and Mrs. McGrew.

Misses Bibble, Hatfield and Schenk.

Dr. Mary Archer.

Rev. and Mrs. Cain.